



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## BOOK NOTICES

---

### **The Social Institutions and Ideals of the Bible.**

By Theodore G. Soares. New York: Abingdon Press, 1915. Pp. 380. \$1.50 net.

This book belongs to a series of Bible-study textbooks and is designed for advanced classes in colleges and elsewhere. It presupposes a knowledge of the structural formation of the Scriptures from the standpoint of modern historical criticism. It presents the results of the higher criticism in the sociological field. The new social spirit of our day is bound to produce a biblical sociology just as the new religious spirit of a generation ago produced a biblical theology. The book will not make an appeal to one who holds some theory of high inspiration or who lacks sympathy with the doctrine of social development. It starts out with no preconceived notion of what the Bible ought to contain, but follows the inductive method and presents in orderly form the results of actual investigation. While the work is critical in method and comprehensive in scope it is at the same time reverent in spirit and intimate in knowledge. Part I deals with the evolution of the social institutions of the Hebrews—domestic, economic, political, and religious. Part II treats of the social teachings of the prophets and sages of a later day and shows the advance made upon the earlier ideals. Part III takes up the social teachings of Jesus and their relation to their historical, social setting. Jesus' teachings are the outgrowth of his experience. The Kingdom of God represented his social ideals. But he was not indifferent to the worth of the individual nor did he disregard the sanctity of marriage and the family relation. Jesus spoke much about wealth and poverty, yet he presented no economic program. Nor did he offer a political program, although he expected society to experience regeneration; but love rather than force will be the reconstructing power. Jesus did not attempt to institutionalize religion. New discoveries and applications of the truth will require new vehicles of conveyance. The social task of today is the regeneration of society in accordance with the spirit and ideals of Jesus.

---

**The Drama of the Spiritual Life.** By Anna Lyman Sears. New York: Macmillan, 1915. Pp. xxiv+495. \$3.00.

This is another essay at an interpretation of the phenomena of the religious life. Miss Sears follows the method of Professor James in *The Varieties of Religious Experience*, but her data are somewhat different, being gathered from the field of experience as set forth in prayers, hymns, and religious poetry instead of from

the field of autobiography. Her conclusions therefore have a social as well as an individual significance. The book is well named *The Drama of the Spiritual Life*, being a study of religious experience and ideals as revealed in a great synthesis of characters put upon the stage and made to think and live and function spiritually before our eyes. The worth of the work is increased in that the author does not limit herself to the phenomena of Christianity but delves into the religious literature of the great ethnic and pagan faiths. Sympathy and reverence characterize her method of treatment. Her work is a real contribution to religious psychology.

---

### **The Old Testament in the Light of To-Day.**

**A Study in Moral Development.** By W. F. Badé. Boston: Houghton Mifflin Co., 1915. Pp. xxii+326. \$1.75.

This is the first of two volumes intended to cover the entire history of the people of Israel. This volume stops with Ezekiel and the Exile. It is, on the whole, the best treatment of the development of Hebrew ethics extant. The term "moral development" is understood in a rather comprehensive sense; but it is not feasible to confine ethics within very strict lines. The chapter on the Decalogue is particularly good. It has long been this reviewer's contention that such elementary moral precepts as are contained in the Decalogue are, when given a limited scope of operations, precisely the sort of thing that might be expected from the nomadic period. But having taken that position, is it not inconsistent to hold that, in the time of the prophets, the popular religion was wholly cultus? Was not Yahweh the God of the whole life of the nation and did not this involve some moral interests on his part? Again, is it not too much to say that the prophets repudiated sacrifice *per se*? Isaiah uses precisely the same denunciatory language in reference to prayer and sacrifice; it is hardly possible to think of him as objecting to prayer as a part of religion. It seems rather that the prophets were opposing a wrong conception of the requirements of Yahweh and insisting upon a larger and deeper understanding of moral and social obligations as necessary to the bestowal of Yahweh's favor. Furthermore, it is not so clear that Deuteronomy was a "radical innovation" (p. 208). Is it not possible that the Deuteronomic law establishing a sole sanctuary was a recognition of what had to a considerable extent already been brought to pass in practice? The invasion of Sennacherib had left the cities and villages of Judah with their shrines all in ruins—Jerusalem only had escaped. This meant an irrep-

arable loss of prestige on the part of the desecrated sanctuaries and a corresponding increase for the temple at Jerusalem. The result would naturally be a desertion of the local shrines by many in favor of Jerusalem.

Upon questions such as these there will always be more or less of difference of opinion. But the author's approach to the task and his method of operations are admirable; and these are the important things. The book is so written as to appeal to the layman of intelligence, while at the same time it is well worth the attention of careful students.

---

**The Christian Doctrine of Prayer.** "The Great Christian Doctrine" series, edited by James Hastings, D.D. New York: Scribner, 1915. Pp. 1+448. \$3.00.

This volume on prayer is thoroughly modern in its point of view and profoundly spiritual throughout. The treatment of such problems as the scientific and philosophical objections to prayer is ably handled in a manner that reveals the spirit of a student who has an open mind and withal a profoundly reverent spirit. The volume abounds in quotations from leaders in religious, scientific, and philosophical circles. The book compels the reader to become a student of the subject, and he in turn will be furnished with splendid material usable especially in the pulpit. If the successes in this series maintain the high standard set by this initial volume, the publishers will render a great service to the ministry that is trying to keep abreast of the times.

---

**The Ephesian Gospel.** By Percy Gardner. New York: Putnam, 1915. Pp. xi+362. \$1.50.

This readable and informing book is a sequel to the same author's *The Religious Experience of St. Paul*, which appeared four years ago. The Gospel of John, here called the "Ephesian" Gospel, is regarded as the "greatest work of the Pauline School."

Three preliminary chapters are taken up with a description of ancient Ephesus. The economic, cultural, and religious conditions of the city are briefly but clearly described. A fusion of Greek and Asiatic elements is observed in the life of this ancient metropolis. Christianity, which added another element to the complex life of the city, was established chiefly through the activity of Paul; and after Paul's day Ephesus continued to be an important seat of the new religion.

Following these introductory matters the author turns to the Gospel itself. He does not attempt to orient the reader in the vast modern literature of the subject, but to acquaint him

with the well-established conclusions of critical scholarship. The views adopted are essentially those of Moffatt's well-known *Introduction*. The writer of this Gospel is seen to have a very different notion of biography from that which prevails today. His notion corresponds with the ideas and customs current in antiquity and illustrated by a number of documents still extant, the dominant interest of which is to edify the reader by exalting the personality of the individual whose career is narrated.

The content of the Gospel is expounded at some length. Its basis is found in the Christian experience of its author, and its distinctive teaching is discussed under the following captions: "The Doctrine of the Spirit," "Eschatology," "Eternal Life," "The Sacraments," "Judaism and the Gospel," "The Church and the World," "Teaching and Ethics," "Miracle," and "Christology." In these sections on interpretation Gardner follows quite closely E. F. Scott's *The Fourth Gospel: Its Purpose and Theology*. Probably some readers will regret that more account has not been taken of Hellenistic mysticism and its bearing upon the exposition of this Gospel.

A concluding chapter deals with "The Gospel and Modernity." While the Synoptics are thought to be more valuable than John as historical sources for the words and deeds of Jesus, the modern worth of the Fourth Gospel is seen especially in its freedom from the letter. It gives us an interpretation of Jesus suited to the intellectual conditions of our thinking: "We are driven, like our Evangelist, from letter to spirit, from reliance on a life lived in space and time to reliance on a life which is eternal in heaven."

---

**Old Testament History.** By Ismar J. Peritz. (Bible-Study Textbook Series.) New York: Abingdon Press, 1915. Pp. 336. \$1.50.

This volume represents the Old Testament element in a series of textbooks upon the Bible published by the Abingdon Press, the name now carried by the publishing agencies of the Methodist Episcopal Church. The point of view and method of the volume are frankly in sympathy with the principles of modern historical Bible-study. Yet the author is cautious and conservative in the presentation of his conclusions. The book is organized on a textbook basis, each chapter being subdivided into sections and provided with lists of questions and topics for study. Five maps, belonging to the Kent and Madsen series, and selected lists of books add to the book's usefulness. It would have made the supplementary books of far greater value, in the work, if special references from them had been attached to the discussion of the various main topics. The work seems well within the range of the average college student's time and ability and ought to carry his interest along as